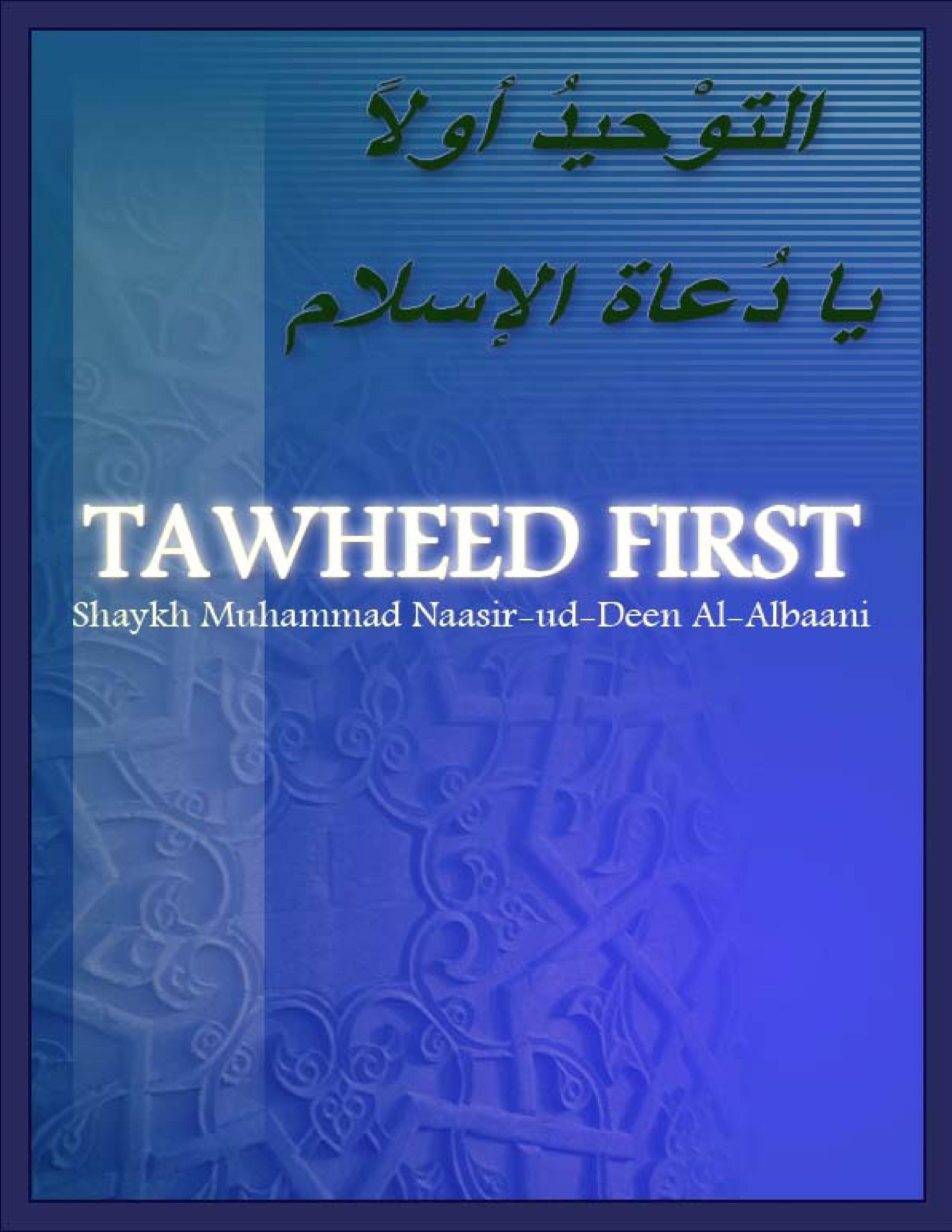
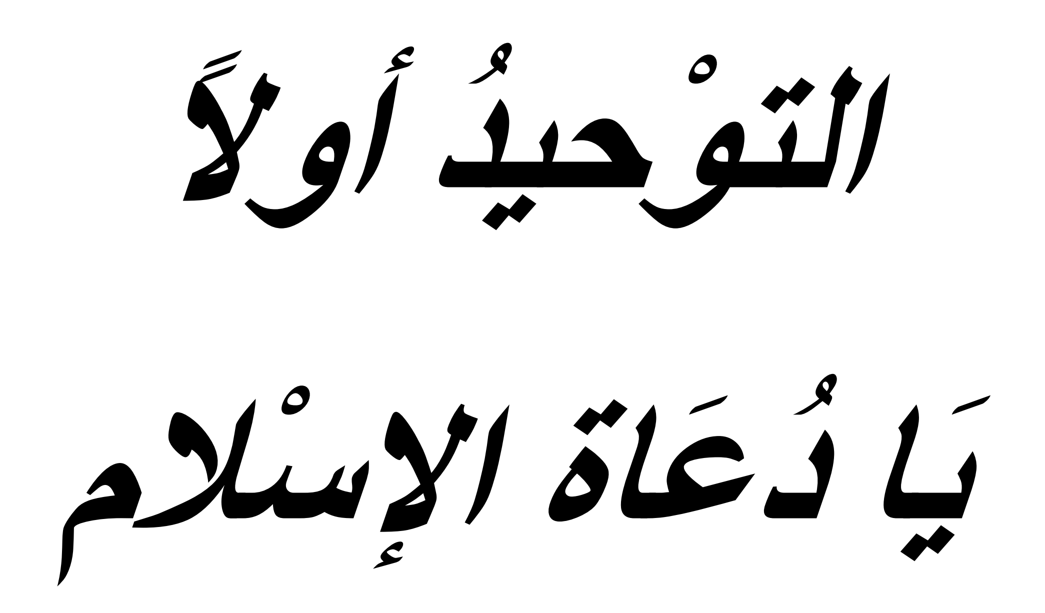

التوحيدُ أولاً
يا دُعاة الإسلام
TAWHEED FIRST
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Tawheed First!

From the Rulings of the Hadeeth Scholar of the Era, Muhammad Naasiruddeen al-Albaanee (raheemahullaah)

Translated by ‘Abdul-Haq ibn Kofi ibn Kwesi Addae ibn al-Ashanti

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Introduction

Indeed All praise is due to Allaah, we praise Him we seek His aid, His guidance and His forgiveness. We seek refuge in Allaah from the evil of ourselves and from the evil consequences of our actions. Whomsoever Allaah guides, no one can misguide him, and whosoever Allaah misguides, no one can guide him. I bear witness that there is no god worthy of worship except Allaah alone who has no partners, and I bear witness that Muhammad is His Slave and Messenger.

"Oh you who believe, fear Allaah as He should be feared and do not die except as Muslims."

"Oh you who believe fear your Lord, Who created you from one soul and from its mate dispersed from them both many men and women. And fear Allaah from when you ask one another, and the wombs. Indeed Allaah is ever, over you, an Observer."

"Oh you who believe fear Allaah and say a word that is directed towards the right. He will rectify your affairs and He will forgive you of your sins, and whoever obeys Allaah and His messenger has certainly succeeded greatly."

To proceed:

This book is based on one of the *Fatawaa* of the *hadeeth* scholar of the era, Muhammad Naasiruddeen al-Albaanee *(raheemahullaah)* from a lecture conducted on this issue. We selected it for print today due to its importance and the people's need for it.

Shaykh Albaanee *(raheemahullaah)* was asked:

"Oh noble Shaykh, there is no doubt that you know about the religious events of the Muslim *Ummah*, which are of a deep and profound nature, particularly in regards to the ignorance of the correct Islamic creed, the issues of belief and also the different methodologies. There is a disregard in spreading Islam in most in places on the earth in accordance with the first creed and the first method, which will rectify the Muslim *Ummah*. There is no doubt that this dreadful reality has caused concern amongst the sincere and led to a strong yearning to change this, in order to rectify this disorder. However, people differ in their paths of rectification.

As you are well aware your eminence (Shaykh), the numerous partisan movements and Islamic groups that have surfaced over the decades all claim rectification of the Islamic *Ummah*, yet there are differences in their sources of creed and methodology. So for that reason success was not achieved by them, rather these movements were a reason for tribulation for the *Ummah*, and have led to disasters and calamities due to their adverse methods and beliefs that

differ from the affair of the messenger *(sallallaahu alayhi wassallam)* and what he *(sallallaahu alayhi wassallam)* came with, furthermore all of this has had a big influence in confusing the Muslims.

The youth are particularly confused about how to deal with these circumstances. The caller of the Muslim should realise that he should cling firmly to the Prophetic methodology, following the path of the believers, as represented in the understandings of the companions and those that followed them in goodness from the scholars of Islaam, as the scholar carries a great responsibility in dealing with the situation and plays a part in the solution.

● So what is your advice about the followers of these movements and groups?

● What are the most effective ways in dealing with this situation?

● How does the Muslim absolve himself from Allaah's blame, on the Day of Judgement?"

The Answer:

It is obligatory to give attention and concern to *Tawheed* first, as this is the methodology of the Prophets and Messengers *(peace be upon them all)*.

In addition to what was mentioned previously in the question about the dire situation of the Muslims we say: This painful situation is not an evil like that which afflicted the Arabs during the *Days of Jaahiliyyah*. In that our Prophet Muhammad *(sallallaahu alayhi wassallam)* was sent to them for the message and its perfection that is with us now, and the presence of the clearly apparent group of truth, that are guided by this message, who call people to the correct Islam, in creed, worship, behavior and methodology. There is no doubt that the situation of those Arabs during the era of ignorance is similar to many of the Muslim groups today!

On the basis of this we say: The remedy is that remedy, and the cure is that cure, and the way in which the Messenger treated the first era of ignorance, is also the same way the Islamic callers should treat the misunderstanding of the meaning *"There is no god worthy of worship except Allaah,"* and treat their painful situation themselves with *that* remedy and cure.

And this meaning is very clear when we reflect on the statement of Allaah, *Mighty and Majestic,*

"Indeed there is ever for you in the messenger of Allaah an excellent example…"

{*Soorat ul-Ahzaab (33): 21*}

Thus, our Messenger *(sallallaahu alayhi wassallam)* is the best example in treating the problems of the Muslims in a contemporary world, and in anytime and place. So it is required from us to begin with what the Prophet *(sallallaahu alayhi wassallam)* began with, which is rectification, not corruption, of the beliefs of the Muslims firstly,

and their worship secondly, and then their manners thirdly. It is not correct that this sequence be the other way around in importance!
So I only want the Muslims to be mindful of this and have great concern about it, and I mean by *'Muslims'* here, the callers. Or perhaps it is better that we say: the scholars from amongst the Muslims.

As the Islamic callers today are, with great sadness, comprised of all the Muslims, even those who are very poor in knowledge, yet they still count themselves as being from amongst the callers to Islaam.

If we are reminded of that well known principle that there are no statements to be taken except those of the scholars and the wise people, the principle wherein it is said: *"The one who does not have, cannot give,"* we are aware of the presence of a very large group amongst the Muslims that numbers into a million. When we focus our attention on them we notice that whenever 'Islamic callers' are mentioned, they are immediately thought of. For example, the *Jamaat ud-Da'wah, Jamaat ut-Tableegh* and due to that all of them are how Allaah, *Mighty and Majestic,* said:

"However, most of the people do not know…"

{*Soorah al Anbiya (21): 7*}

It is well known from the way of their call that they totally avoid the importance of the first principle, which is the most important matter from the affairs that I mentioned previously. That being the creed, worship and behaviour, and they avoid the rectification that the Prophet *(sallallaahu alayhi wassallam)* began with. As Allaah made clear in with His saying,

"We have certainly sent messengers to every nation, (saying) 'Worship Allaah and abandon false deities'"

{*Soorah an-Nahl (16): 36*}

So they do not care about this fundamental principle, which is a pillar from the pillars of Islaam, as is well known to all of the Muslims. This basis is that which the first of the messengers from the noble messengers was based upon, Nooh *(alayhis-salaam)* who lived almost 1000 years, and it is well-known that the earlier revelations did not have legal explanations of worship and social

conduct as is in our religion today, the *Deen* is indeed the seal of revelations and religions.

So with that, Nooh *(alayhis-salaam)* stayed with his people for 950 years, focusing his time and concern with the call to *Tawheed*, and for this reason Nooh's people shunned his call. As Allaah, *Mighty and Majestic*, made evident in the perfect revelation,

"And they have said (the people of Nooh to one another): 'You shall not leave your gods, nor shall you leave Wadd, nor Suwaa, nor Yaghooth, nor Ya'ooq nor Nasr' (the names of their idols)"

{*Soorah Nooh (71): 23*}

So this indicates that the most important thing should be sought by callers to Islaam. Appropriate care and attention should always be given to *Tawheed*, and this is the meaning of Allaah's statement,

"Know, that indeed there is no god worthy of worship except Allaah…"

{*Soorah Muhammad (47): 19*}

And in the same way, the *Sunnah* of the Prophet *(sallallaahu alayhi wassallam)* was one of action and learning. As for what he done then there is no need to discuss this, for the Messenger's *(sallallaahu alayhi wassallam)* actions and *Da'wah* during the Makkan period was mainly restricted to calling his people to worshipping Allaah with no partners.

As for teaching: The *hadeeth* of Anas ibn Maalik *(radi Allaahu anhu)* found in the two saheehs wherein the Prophet *(sallallaahu alayhi wassallam)* sent Mu'aadh ibn Jabal *(radi Allaahu anhu)* to Yemen and said to him, *"Let this first matter that you call them with be the Shahaadah, that there is no god worthy of worship except Allaah, so that they will obey that."* So for certain the Prophet *(sallallaahu alayhi wassallam)* ordered his companions to begin with what he himself *(sallallaahu alayhi wassallam)* began with, which is the call to *Tawheed*.

There is no doubt that there is a large distinction between those Arab idol-worshippers, who understood what was conveyed to them, and between most of the Muslim Arabs today who are not in dire need of the call to say *"there is no god worthy of worship except Allaah."* Because they say it regardless of their different schools of thought, methods and beliefs and yet all of them say that *"there is no god worthy of worship except Allaah."* However, they are in dire need to actually understand the meaning of this noble statement. And this distinction is the fundamental difference between the first Arabs who were invited by the Messenger *(sallallaahu alayhi wassallam)* to say that *"there is no god worthy of worship except Allaah,"* but they were arrogant. As is clear in the Qur'aan, but why were they arrogant?

For they understood the meaning of the good statement, except that they took partners with Allaah and were worshipping other than Him, and calling upon other than Allaah, and seeking help from other than Allaah and additionally making vows to other than

Allaah, and sacrificing to other than Allaah, and similar other actions.

All of these means to idol worship were what the pagan Arabs were doing, so they knew the necessity of the good word *"there is no god worthy of worship except Allaah,"* as the Arabic language indicates that they should shun these idolatrous matters as they are against the meaning of *"there is no god worthy of worship except Allaah."*

Most of the Muslims today do not fully understand the meaning of *'there is no god worthy of worship except Allaah.'*

As for the vast majority of Muslims today that bear witness that *"there is no god worthy of worship except Allaah,"* they do not fully understand the correct meaning of it. Rather they comprehend its meaning exactly the other way around, I will give an example of this: Some of those who author books supposedly on the meaning of *"there is no god worthy of worship except Allaah,"* explain its meaning as *"there is no god but Allaah."*

Yet this meaning is that which the polytheists believed in and were upon, and for that reason, their faith did not benefit them, as Allaah says,

"…And if you ask them who created the heavens and the earth, they will say "Allaah,""

{*Soorat uz-Zukhruf (43): 87*}

For the polytheists believed that this world was created by Allaah without any partners with Him, but they set up rivals and associates to worship with Allaah, still believing that the Lord is One, however they believed that the objects of worship were many.

Therefore, Allaah rejected their beliefs that have been given many fancy names, but is nothing but worship to other than Allaah.

Allaah says,

"…And those who take besides Him [say], "We only worship them that they may bring us nearer to Allaah in position,""

{*Soorat uz-Zumar (39): 3*}

So certainly, the polytheists knew that the statement *"there is no god worthy of worship except Allaah,"* necessitated being clear from worshipping other than Allaah, *The Mighty and Majestic.* As for the majority of Muslims today, then they explain the good statement, *"there is no god worthy of worship except Allaah,"* as being *"there is no Lord but Allaah."* So if a Muslim says, *"there is no god worthy of worship except Allaah,"* and he then worships other than Allaah, he is the same as the polytheists. So if his Islaam was apparent, due to him professing *"there is no god worthy of worship except Allaah,"* he is clearly Muslim by this. And this is what is obligatory upon all of us as callers to Islaam, the call to *Tawheed*, and establishing the proofs on whoever is ignorant of the meaning *"there is no god worthy of worship except Allaah,"* as is occurring in its different interpretations, and being distinct from the polytheists.

So if someone still refuses and says *"there is no god worthy of worship except Allaah,"* then he is not a Muslim either outwardly or inwardly. As for the majority of Muslims today then they are Muslims, as the Prophet *(sallallaahu alayhi wassallam)* said *"And if they say it (i.e "there is no god worthy of worship except Allaah) their honour, their life, properties are sacred and protected, in truth, and their reckoning is with Allaah." [Saheeh Bukhaaree]*[1]

For this reason I say these words, that are rare to come from me - and they are: That what is occurring with many of the Muslims today is much worse than the Arabs during the *Days of Jaahiliyyah*, from the point of their corrupt understanding of the meaning of the beneficial statement; as the Arab polytheists understood it, however they did not correctly believe in it.

[1] Chapter of Belief; *'But if they repent and perform Salaah and give Zakaah then leave their way free'* [Tawbah: 5]; hadeeth no. 24

As for most of the Muslims today, then they say that which they do not believe in and say *"there is no god worthy of worship except Allaah,"* but do not correctly believe in its meaning. For this reason, I believe that it is firstly obligatory on the Islamic callers that they connect to this statement *("there is no god worthy of worship except Allaah")* and to the clarification of its meaning, a clear summarization, and then a necessary suitable explanation of this good statement alongside that. Also including sincerity to Allaah *The Most High, the Mighty and Majestic*, in the acts of worship and all of its types.

For Allaah, *The Mighty and Majestic*, mentioned about the polytheists their sayings,

"…We only worship them except that they bring us nearer to Allaah in position…"

{*Soorat uz-Zumar (39): 3*}

Allaah made every act of worship that is directed to other than Him, as disbelief in the good statement *"there is no god worthy of worship except Allaah."* Concerning this I say today, there is absolutely no benefit in the Muslims amassing themselves in gatherings and then, due to their misguidance, leaving without even correctly understanding this good statement. As this will not benefit them in this life, let alone the hereafter! As we know about the statement of Prophet *(sallallaahu alayhi wassallam) "Whoever dies and he had bore witness that there is no god worthy of worship except Allaah, sincerely from his heart, Allaah prohibits his body from touching the hellfire."*

And in another narration, *"…he will enter paradise."* And perhaps the guarantee of entry into paradise is for whoever says the *shahaadah* sincerely, even if it is after some difficulty and punishment has touched him. For one is indeed punished in accordance with his disobedience and sin, however his destiny will be entry into paradise in the end.

And contrary to that, whoever says this good statement *("there is no god worthy of worship except Allaah")* with his tongue, but *Eemaan* has not entered into his heart, then it does not benefit him at all in the hereafter. Rather it defiantly benefits him in this worldly life as safety from fighting and being killed, if the Muslims were in power and authority, but as for the hereafter then it does not benefit him at all. Only if he said it (the *Shahaadah*) and understood its meaning firstly and secondly, believed correctly in its meaning.

For understanding on its own is not sufficient, except with clearly joining the understanding with faith (in its understanding). I think that many of the people are heedless of this point! As if it is not required from the understanding of faith. Rather it is inevitable that one links both matters together, until one becomes a true believer.

Indeed, many of the people of the book from the Jews and the Christians knew that Muhammad *(sallallaahu alayhi wassallam)* was a truthful messenger. in what he conveyed to them from the message and his prophethood. However, with this knowledge, was a witness against them by Our Lord, *Mighty and Majestic*, about which He says,

"They know him like they know their own sons…"

{*Soorat ul-Baqarah (2): 146*}

Yet this knowledge does not profit them at all with Allaah, but why? For they did not believe in what he called to from his prophethood and message, and so for that reason faith precedes that kind of knowledge, it is not sufficient on its own. Combining the knowledge of faith with obedience is unavoidable; As Allaah *The Protector, Mighty and Majestic*, says in the perfected revelation,

"Know, that there is no god worthy of worship except Allaah and ask forgiveness for your sins"

{*Soorah Muhammad (47): 19*}

So for this reason, if a Muslim says, *"there is no god worthy of worship except Allaah,"* with his tongue, then it is incumbent upon him to link conciseness and detail with the knowledge of this *Kalimah*. So if he knows, trusts and believes then he is true to those *ahaadeeth* that I mentioned previously. Such as the Prophet's *(sallallaahu alayhi wassallam)* statement that points to what I explained earlier: *"Whoever says, "there is no god worthy of worship except Allaah," it will be of benefit to him one day."*

Which means: That this good statement, after knowledge of it's meaning, saved him from eternal damnation in the hellfire, and I repeat it in order for it to become ingrained in the minds. Further, it (the *Shahaadah*) cannot be established unless righteous actions are perfected and disobedience ended in line with it.

So it (the *Shahaadah*) is a protection from major *Shirk*, and when established with what it requires and needs it is a condition of faith, from the actions of the heart and the apparent in the opinion of many of the people of knowledge. However, it is not suitable to explain all this in full detail here. So he (the person who says the *Shahaadah*) is under the will of Allaah and he enters into the hell fires as a just reward for what he committed or for disobedience, or for transgression of some of the obligatory actions that he did.

Yet, he is saved by this good statement and Allaah pardons him and honours him through His favour. This is the meaning of his statement *(sallallaahu alayhi wassallam)* that was mentioned before, *"Whoever says "there is no god worthy of worship except Allaah," it will be of benefit to him one day."* As for whoever says it with his tongue and does not fully understand its meaning, then rather he does not believe in its meaning. Therefore, his saying *"there is no god worthy of worship except Allaah,"* is of no benefit to him except in the short-term. For example, if he is living under the protection of Islamic rule, yet it is of no benefit to him in the hereafter.

So for that reason, there must be a focus on the call to *Tawheed* in every society, or at least a true Islamic formation that strives realistically and rapidly, to that which every Islamic group drones on about. That being the realization of the Islamic society, and the establishment of Muslim states that truly rule according to what Allaah revealed, in all the places that are not ruling by it. These groups and schisms are not able to achieve what they come together and strive for, except by beginning with what the Prophet *(sallallaahu alayhi wassallam)* began with.

The Necessity of Being Concerned with the Correct Creed; Which Does Not Mean Neglecting The Rest of the Revealed Law [i.e. Worship, Manners, Social Conduct and Behaviour]

I repeat, Allaah, *Mighty and Majestic*, has already completed his favour upon us by perfecting His religion, so I do not mean about the sequential order of importance that the callers should limit themselves to calling to the good statement *("there is no god worthy of worship except Allaah).*

Rather these callers must carry Islam wholly, and I say in short: The Islamic callers should be truly concerned with the most important matter that Islam came with, and that is the understanding of the correct belief that emerges from this good statement.

I want to focus attention to the fact that this explanation does not mean that the Muslim understands the meaning of *"there is no god worthy of worship except Allaah,"* to mean *"there is nothing truly worshipped in existence except Allaah," !*

Rather, it also necessitates that the Muslim understands the acts of worship that are sought to worship our Lord, *Mighty and Majestic*. He does not direct any act of worship to a worshipper from the worshippers and servants of Allaah. So this explanation must be connected to that concise summarized meaning of the good statement. Perhaps it is better that I put forward an example or more than that, according to what is suitable, as a general explanation is not sufficient.

I say: Most of the Muslims today are actually affirmers of *Tawheed*, and are those who do not direct any act of worship to other than Allaah, *Mighty and Majestic*. Their minds however, are devoid of most of the correct principles that are mentioned in the Book of Allaah and the *Sunnah*.

So for that reason many of those affirmers of *Tawheed* emphasise particular verses and *ahaadeeth* that are connected to creed, as many of the Muslims are not aware that only with this faith in Allaah, *Mighty and Majestic*, can be complete.

From the correct creed for example is, faith in Allaah's, *Mighty and Majestic*, High Majesty and transcendence *('Uluww)*, over His creation.

I know with experience that many of our brothers from the affirmers of *Tawheed*, the *Salafees,* believe that Allaah, Mighty and Majestic, is over and above His throne, *istiwa*, without *Ta'weel* [false interpretation] and without *Takyeef* [asking how]. But whenever the *Mu'tazilah* or the *Jahmiyyah* of the era, or the *Matureedee* or *'Asharee*, present a doubt to him established on the apparentness of the verse but not understanding its meaning, the one who was whispered to (i.e. the *Salafee*) and not the one who whispered to him (the person of *Bida'*) then becomes bewildered and perplexed about his own *'Aqeedah*, and goes astray! Why?

Because he did not receive the correct belief from all the sides that the Book of our Lord, *Mighty and Majestic*, and the *hadeeth* of our Prophet *(sallallaahu alayhi wassallam)* direct to for explaining it.

So when the contemporary *Mu'tazilee* says that Allaah says,

"Do you believe in who He who is in the heaven…"

{*Soorat ul-Mulk (67): 16*}

And you say: *"Indeed, Allaah is in the heaven, and the meaning that you believe in is that your object of worship is within (the heaven), and the heavens are created!!"* So he (the *Mu'tazilee*) presents a doubt to whoever opposes him.

An Explanation of Avoiding Clarity of the Correct Belief, Despite the Need For it To Be in the Minds of the Majority

I would like to explain in this case that the belief of Islamic monotheism with all it's requirements, is unfortunately not clear in many of the minds of those who even believe in the *Salafee* creed, in addition to the others who follow the creed of the *'Ash'arirah* or the *Matureediyyah* or the *Jahmiyyah* in similar cases.

I cite this example as this issue is not as easy as some of the callers try to describe today, who give their own meaning concerning the call to the Book and *Sunnah*.

The reason, as has preceded regarding the distinction between: the first polytheists from the *Days of Jaahiliyyah* and most of the contemporary Muslims. The polytheists during the *Days of Jaahiliyyah* were called to say *"there is no god worthy of worship except Allaah,"* but they refused, yet they still understood what this good statement meant.

Whilst many of the Muslims today say this good word but they do not understand it's meaning correctly. This is the fundamental distinction and is now certain in the *'Aqeedah*.

Meaning by this Allaah's High Majesty and transcendency *('Uluww)* over all His creation, and this needs more explanation. It is not sufficient that a Muslim believes in

"The Most Merciful (Who is) above the throne, established"

{*Soorah Taa Haa (20): 5*}

"Show mercy to what is in the earth, and He Who is in the heaven will show mercy to you," without knowing that this word *"in"* that is found in this *hadeeth*, is not the same as *"within,"* and it is similar to the *"in"* that is found in the statement of Allaah,

"Do you believe in He (Who is) in the heavens"

{*Soorat ul-Mulk (67): 16*}

As this *"in"* here carries the meaning of *"above/over"* and the evidence for this is great, with much more still. So from that previous *hadeeth* is a common way of the people, and all praise is due to Allaah it is *saheeh*, with multiple narrations.

"Show mercy to what is in the earth," does not mean to the insects and worms that are inside the earth! Only whatever is *on* the earth; from mankind and animals, agreeing with his statement *(sallallaahu alayhi wassallam)* *"He Who is in the heavens will show mercy to you…"* Meaning, above the heavens, this explanation must not escape those who try to respond to the true *Da'wah*, so that they recognize the clear evidence.

When approaching the *hadeeth* of the slave-girl (who was a Shepard-girl) and the *hadeeth* is famous and well-known, I only mention the evidence from it, wherein the Messenger *(sallallaahu alayhi wassallam)* asked her, *"Where is Allaah?"* She said, *"In the heavens."*

But if you were to ask some of the top scholars of *Al-Azhar* today a similar question, *"Where is Allaah?"* They will say to you, *"Allaah is everywhere"* (!) Between what the slave-girl replied with, that Allaah is

in the heavens and the Prophet *(sallallaahu alayhi wassallam)* acknowledged what she said, why? Because she responded from her natural disposition (*Fitrah*), she was living in what could possibly be called in modern terms as *"the environment of Salafiyyah,"* she did not pollute the environment with filth, in common language.

She graduated as some might say today from the school of the Messenger *(sallallaahu alayhi wassallam)*, even though she was only a commoner amongst the people. This school did not emerge only for men or only for some specific women rather it united the men and the women and encompassed the whole society upon completion.

Therefore, she knew the correct *'Aqeeda*h that came in the Book of Allaah and the *Sunnah*, which is not even known to many of those who try to call to knowledge of the Book and the *Sunnah*!?

So today I say: I do not find anything from this simple explanation that is present with the Muslims (currently) if such a question was asked to them. I do not say if the likes of the girl who takes care of

sheep were asked, but rather if those who supposedly take care of the nation and of groups were asked. Indeed, the likes of these people become perplexed and confused in the answer, as a lot of Muslims are confused today. Except whomsoever Allaah shows mercy to, and they are only a few!!!

The Call to the Correct ‘Aqeedah Needs Immense Continuous Effort

Therefore, the call to *Tawheed* and its establishment in the hearts of the people, necessities that we do not overlook the verses (*Ayaat*) without detail as in the first era; for they (the *Salaf*) easily understood the Arabic examples first and then secondly were established upon that which did not deviate from the safe creed. Because there was not present at that time the deviation and heresy in belief that springs from the philosophers and its rhetoric.

Our circumstances today differ completely from the circumstances of the first Muslims. We should not delude ourselves into thinking that propagating the correct creed today is the only thing, like in the first epoch. I will elucidate by giving an example that no one *Inshaa'Allaah* will disagree with, and no two rams would but horn over.

At that time an easy custom would have been for a companion to hear a practice of the Prophet *(sallallaahu alayhi wassallam)* directly and thereafter a successor would directly hear the practice from the companion. Such was the extent of the first three generations who are testified to have been praiseworthy. So we ask the question: Was there such a thing as the *"science of hadeeth"* at that time?

The reply: No! We could also ask was there such a thing as *"Al-Jarh wa Ta'deel"* (disparagement and praise of *hadeeth* narrators)? The reply would be: *"No!"*

As for today these two sciences are indispensable to the seeker of knowledge, and they are included among the collective obligations, because the modern scholar today can ascertain whether a particular *hadeeth* is true or false. The affair should not be considered an easy one, as it was in the times of the companions. The companions acquired *hadeeth* from their fellow companions whom, Allaah had already praised…etc. So that which was easy before, is not as easy today in regards to the purity of knowledge and trustworthiness of the available sources.

Attaching importance and diligence to this affair goes hand in hand with attaching importance to the (many) problems that engulf us - as Muslims - yet which did not afflict the first Muslims, such as the pollution of the *'Aqeedah* which causes considerable problems.

Also the emergence of doubts from deviated people of innovation with regards to the true creed and the true methodology, this can come under many fancy titles such as *"Calling to the Book and the Sunnah alone,"* as the people of rhetoric claim and propagate.

We should thus mention here a few more authentic narrations: The Prophet *(sallallaahu alayhi wassallam)* said in some of the narrations regarding strangeness: *"One of the (those) strangers would have the same as 50 rewards." The companions asked "50 of us or of the people from his time?" He (saws) responded, "From your like." [Tirmidhi and Ibn Maajah]*

This is due to the extreme alienation and strangeness of Islaam today that did not exist during the time of the *Salaf*. Yet there is no doubt that the alienation during the first epoch was between clear polytheism and unsullied monotheism, an issue of clear-cut disbelief and righteous belief. Today this problem is amongst the Muslims themselves, as the majority of Muslims have in their understanding of *Tawheed* many defects, and they direct their worship to other than Allaah, and then they call this, “faith” !?

We have to pay attention to this issue firstly; secondly, it does not bother certain people to say that we have to move to a next level and rise above *Tawheed* and work politically. The call of Islam is a true call, so we should not say *“we are Arabs,”* and *“the Qur’aan was revealed in our language, and mentions us,”* as the Arabs of today are contrary to those who adopted Arabic on account of their distance from the Arabic language.

This is what has distanced them from the Book of their Lord, and the *Sunnah* of their Prophet *(sallallaahu alayhi wassallam)*. We should strive as Arabs to truly understand Islam correctly, there is no obligation upon us to work politically and stir the people politically and to pre-occupy them. This prevents them from learning Islam properly, in creed, worship, social conduct and behavior. I don't believe that there are a people that number in their millions that truly understand Islam, meaning creed, worship, conduct and cultivating upon that.

The Only Way for Change is Through Purification (*Tasfiyah*) and Education (*Tarbiyah*)

For that reason we always emphasise two fundamental components that constitute the basis for a true change, there are purification and cultivation (education). These two matters are inescapable, and there are indispensable without each other. So for example, if there is a type of doctrinal clarification this by itself is a great act and amazing if it happens to a whole portion of the greater Islamic society!

I mean here a certain group of people. As for worship, this necessitates abandoning narrow-minded allegiance to one particular school of thought, and a return to the true *Sunnah*. There are eminent scholars that are present who truly understand Islam, but I believe that one individual, two, three, ten or even twenty will not be able to embark upon the obligation of clarification, clarifying Islam from all falsehood that enters into it, whether in belief, worship or behaviour.

Just a few people cannot carry out clarification of everything that erroneously enters into Islam and thereafter cultivate those who are affiliated to them with a sound education; clarification and cultivation are both lost nowadays.

For this reason, the political activity in any Islamic society that does not govern with *Sharee'ah*, will be met with disappointing results before even hoping to establish these two important principles.

The sincere advice is that any political movement in any country should be replaced with ruling by way of Islamic consultation or the establishment of such a council with the excellent principles of Islam. Far from captivating speech or seeking name and fame, conveying the message furnished with proof and free of responsibility. Another piece of advice is that one should cause the people to work for that which will benefit them that being the correction of belief, worship, behaviour and social interaction.

Some may think that we also want clarification and cultivation in the whole Islamic society! This is not how we think nor dream about, as this is impossible. As Allaah says,

"If Allaah willed, He could have made you one single nation, but they will not cease to differ"

{*Soorah Hood (11): 118*}

If only they had truly understood Islam and had cultivated themselves and their families upon it, as well as those around them.

Who Should Be the Ones to Occupy Themselves With Political Activity and When?

The current pre-occupation with political activity is a diversion! However, we do not deny (its obligation) in line with the logical continuity of the *Sharee'ah* that dictates beginning with the creed, and followed by worship and then with correct manners and education. Then there must be the arrival of the day when we should enter into the stage of politics as understood by the *Sharee'ah*.

Now, the meaning of politics is: managing community affairs. So then who are the people that manage the affairs of the community? The answer to this question is that it is not any Zayd, Bakr or 'Umar[2] who sets up a political party or heads a movement or directs a group!! Managing community affairs is solely for the ruler, who has pledged allegiance before the Muslims, knowledge of the political situation and its administration is the sole responsibility of the ruler.

[2] In English it would be said: "It is not for any Tom, Dick or Harry"!

Otherwise, the responsibility of the ruler according to the limits of his ability such as when the Muslims are not united, like the current situation. If we busy ourselves with these issues and obligate ourselves to thoroughly understanding them, we will not gain any benefit from such knowledge, because we do not have the authority to establish these matters anyway!

This is by itself futile, let me give an example: the current wars against the Muslims in their lands. Is it useful that we ignite the enthusiasm of the Muslims, whilst we cannot do the *Jihaad* that should be led by a responsible leader that has allegiance made to him? Then there is no use for such action (at this moment in time), yet at the same time we do not say that it is not obligatory, rather we say that it is an issue that has been put way ahead its adequate time and place.

So for that reason it is upon us to busy ourselves, and others from whom we call to our *Da'wah*, with teaching the correct Islam and cultivating upon that with proper education. As for pre-occupying ourselves with affairs of enthusiasm and emotion, then this will divert us from becoming firmly grounded in understanding the *Da'wah* that every Muslim must hold onto, including the opposents (to the true *Da'wah*). Such as correcting the creed, worship, behaviour, and this is from the individual obligations that no one is exempt from, as for other issues then some are from the collective obligations.

An example of this currently in the modern era is with what has been named: *'understanding current affairs,'* (*Fiqh ul-Waaqi'*), and the preoccupation with political activity, when it is actually the responsibility of the people in positions of power to benefit from such activity. As for those who do not have in their hands the power or the authority, yet still busy the masses of the people with this important affair (but not the most important affair) then this distracts them from the correct understanding!

This is what we are able to touch upon, with the touch of a hand, in many of the methodologies of the schisms and Islamic groups these days, wherein we know that some of these particular Islamic callers divert from teaching the Muslim youth that gather and amass around them, the study and understanding of the correct creed, worship, manners and behaviour.

So even when some of those callers become occupied with political activity, they attempt entry into parliaments that rule by other than what Allaah has revealed!! This diverted them from the most important issue, and has caused them to become busy with what is not important in the current state of affairs.

With regards to what was asked in the question about the manner of the innocence of the blood of the Muslim, or the part to play in changing this painful situation. So then we say: with regards to the Muslims, whatever is obligatory on the scholars is not obligatory on those who are not scholars, as I mentioned on similar occasions.

Indeed Allaah, *Mighty and Majestic,* completed the favour with His Book and He made it a constitution for the believers, about which Allaah, *The Exalted,* said,

"Ask the people of remembrance (the message), if you do not know"

{*Soorat ul-Anbiya (21): 7*}

So Allaah, *The Exalted, glory be to Him,* made the Islamic society into two parts: the learned and the unlearned. So whatever is essential for one of these sections of the society is not necessarily a requisite for the other. So it is vital for those who are not scholars to ask the people of knowledge, and it is for the scholars to respond to the people when they ask questions.

So from the start we are obligated to undertake several tasks, including differentiating between different personalities. The scholar has to call to the true call according to the limits of his capabilities.

As for those who are not scholars then they are required to ask about that which concerns them, or those they are responsible for, such as one's wife, child or the like. So if a Muslim establishes himself with these two aspects according to what he is able, then he has indeed succeeded, because Allaah, *Mighty and Majestic*, says:

"Allaah does not burden a soul with more than he can bear"

{*al-Baqarah (2): 286*}

Sadly, we are living in a tragic and sad period as Muslims, in which history has not known the like, and it is a period wherein the disbelievers are gathering on the Muslims, just as how the Prophet *(sallallaahu alayhi wassallam)*, informed in his well known *hadeeth*, and it is authentic: *"The nations will gather upon you just how those who eat gather." The Sahaabah asked "Will we be few on that day oh Messenger of Allaah?" He (sallallaahu alayhi wassallam) said, "No, you will be many, however you will be like froth on that day, like the froth of the sea and Allaah will lift fear of you from the hearts of your enemies, and Allaah will place in your hearts al-Wahn." They (may Allaah be pleased with them) said, "And what is al-Wahn oh Messenger of Allaah?" He said, Love of the worldly life and hatred of death." [Aboo Daawood]*

It is essential for the people of knowledge that they therefore exert themselves in purifying and educating, and teaching the Muslims the correct belief in Islamic monotheism (*Tawheed*) alongside that. Furthermore, one should correct the creed, worship and behaviour according to all his capability, in the lands that he resides in; for they are not able to establish the *Jihaad* against the Jews in one unified rank.

Especially if they are still in our state today, divided, they are not gathered in one country, or one rank, so they are not able to establish the likes of this *jihad* in order to repel the hostility of those that gather to seize upon them. Rather it is for them to take all of the legislated means in their adequate places, as we do not possess the material capability, and even if we did possess it, we would not be able to actually move.

Because with great sadness there are governments, leaderships and ruling authorities in many of the Muslim countries that adopt policies that are not in agreement with the legislated politics.

However, we are able to realize - with the permission of Allaah, *The Exalted* - the two great matters that were mentioned previously, which are *Tasfiyah* (purification) and *Tarbiyah* (education and cultivation), wherever the Muslim callers establish this very important responsibility in a country that is not built upon the politic that is in accordance with the legislated politics and come together on this foundation.

So I believe that day on which Allaah conferred upon them wherein He said,

"…The Day when the believers will be pleased with the help of Allaah"

{*Soorat ur-Room (30): 5*}

The Duty on Every Muslim is to Apply the Rule of Allaah in all Affairs of his Life According to his Ability

Therefore, a duty upon every Muslim is to act according to what he is able, and Allaah does not burden a soul with more than it can bear, and there is no link between establishing the correct monotheism and worship, and establishing the Islamic state in the countries that are not ruling by what Allaah has revealed.

Because the first thing that ruling with what Allaah has revealed applies to is establishing Islamic monotheism, and there is no doubt about any special issues that occur in these current times. Such as being isolated is better than mixing, so if a Muslim is isolated in a valley and worships his Lord and prevents the people's evil against him, and his against them, this matter has came in many *ahaadeeth*, and the foundation is akin to what came in the *hadeeth* of Ibn 'Umar, *may Allaah be pleased with him*, *"The believer that mixes with the people and is patient with their harm, is better than the believer who does not mix with the people or bear their harm." [Musnad Ahmad]*[3]

[3] Chapter *'The Abundant Number of the Sahaabah,'* Musnad Abdullah ibn 'Umar ibn al-Khattab τ; hadeeth no. 4780

As the Islamic state, without a doubt, is a means to establishing the rule of Allaah in the earth, and is not the aim in-and-of itself. Yet what is strange, is that some of the Islamic callers take interest and work towards that which they are not realistically able to achieve, exerting themselves and calling for what is not even an obligation upon them!!

As that Muslim *da'ee* stated advised his followers *"…Establish the Islamic state in your selves, then it will be established in your lands…"* Yet with that we find many of those that follow him opposing his advice to them and focusing most of their *Da'wah* to the oneness of Allaah in rulership, expressed through the well-known expression *"The Haakimiyyah/Rule of Allaah."*

There is no doubt that the rule is for Allaah alone, and there are no partners for Him in that. However amongst many of those that advocate this *Haakimiyyah* are those that blindly follow a *madhdhab* from four of the schools of jurisprudence (*Fiqh*) in Islaam, and says about whatever reaches him from the clear and authentic *Sunnah*, *"…This differs from my madhdhab!"* so where is the rule of what Allaah has revealed in regards to following the *Sunnah* of Muhammad *(sallallaahu alayhi wassallam)*?![4]

Some of them you will find worshipping Allaah in accordance with a *Soofee tareeqah*! So where is the rule of what Allaah has revealed in regards to Islamic monotheism?! So they demand from the people that which they do not demand from themselves!

[4] This can be seen with a particular 'Ash'aree *da'ee* from America (Hamza Yoosuf Hanson) that used to passionately encourage following one *madhab*, leaving aside the authentic hadeeth. He also used to incite his followers to socio-political discussion along with freemasonic conspiracy theories, all within the context of motivating agitation against the Muslim rulers. Hamza Yoosuf later became President George Bush Junior's appointed *'Advisor on Islam.'* !?

What is very easy is that you apply the rule of what Allaah has revealed in your creed, your worship, your behaviour, your own homes, the education of your children and your business transactions. Whilst it is extremely difficult to force or remove the ruler that judges in most of his laws with other than what Allaah has revealed.

So then why do you leave the easy for the extremely difficult?!

This means one of two things: either there is mis-education or misguidance; or there is a wrong creed that incites them and averts them towards concerning about what they are not able to actually achieve.

Today I do not see anything positive except total concern and activity with *Tasfiyah* and *Tarbiyah*. Calling people to the correct creed and worship, according to one's ability, and Allaah does not burden a soul with more than it can bear.

And all praise is due to Allaah, the Lord of the Worlds, prayers and peace be upon our Prophet Muhammad and his family.